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# BRIEF ABSTRACT OF REMARKS

BY

REV. WM. B. HAYDEN,

*Lincolniana*

AT THE

NEW JERUSALEM CHURCH,

ON THE

Funeral of the President,

APRIL 19, 1865.



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A BRIEF ABSTRACT OF REMARKS  
BY  
REV. W M. B. HAYDEN,  
OF THE NEW JERUSALEM CHURCH,  
ON THE  
FUNERAL OF THE PRESIDENT



ABRAHAM LINCOLN *is not* DEAD. He is now even more alive than he was before the hand of the assassin had dismissed him from the mortal frame. He is not here, where the hand of wicked men would have laid him: he is risen, and while we are speaking, gathered here to mourn his loss and attend his obsequies, is rising, welcomed by angels, and conducted by them into a higher, better, and more substantial world.

There are two sides on which to view this lamentable event. As in the weeds of mourning which drape our city to-day, the white mingles with the black, so in the event, as morally viewed, there is light as well as darkness. There is a black side—the side of sin, and crime, and sorrow, the side of nature and the material world; and the other, the side of a Divine Providence, of Heavenly truth, of immortal life and the spiritual world.

Both aspects are useful. It will do us good to look at both sides of it.

It is good to sorrow over such an event, to regret our own loss, to mourn for the blot it seems to cast on our national honor, the state of society among us, our Christian



civilization, to condemn the crime and the criminal, to abhor the wicked disposition in which such crimes originate; separating ourselves from it, setting our minds against it, and praying fervently to the Lord that He will deliver our own hearts and the hearts of our whole people from the indulgence of evil propensities, that can lead to such direful results.

Afflictions will do us good if we make the right use of them; if we look up to the Beneficent Hand that allows them to come, seeking His face, and departing from the evil.

Such dispensations have their meaning, if only we can interpret them. The first impulse that the rational mind has, is to ask the question, What does it mean?

This question we cannot hope fully to answer. We cannot penetrate the secrets of the Divine councils, nor read the march of future events; but some of its lessons, may, not improperly, be suggested and improved.

One thing for which it may be intended, may be to reveal to us the *evil* of evil; to open before us one of the depths into which wrong dispositions, when unchecked, inevitably plunge a man before they have done with him; to show us the malignity there is really concealed within the principle of wickedness; and to display to what desperate lengths sinful tendencies are by their own nature calculated to lead men.

It may have been allowed to come upon us thus suddenly, descending like a stroke of lightning, to give us a shock, and jog us out of a rut in which we are too apt or prone to run; to break up the current of our intense worldliness, reminding us of a higher world, and a higher class of interests. It is a forcible monition to stop a moment and consider; reflecting upon what we are doing, our habits and courses of life. The whole event is one to inspire thoughtfulness and seriousness.

In reverting to its brighter side, and reviewing it in the



light of a permission of Divine Providence, we may be sure that it is intended for some great good to our country ; either for positive good, or for the prevention of some greater evil.

MR. LINCOLN, in his office of Chief Magistrate, has carried us through an important crisis in our affairs ; such a furnace as the nation never passed through before. But with the cessation of the war a new point is reached. We are on the eve of a new and a different crisis. The settlement of difficulties is now at hand. What is called *reconstruction* is the work and the process now to go on. To accomplish this successfully, new energies will be needed. An entirely different class of abilities will now be called into exercise from those which have been required to carry us through the war. The nation was quite ready to trust Mr. LINCOLN with the supervision of this difficult task. But it may be, that had he been spared, he would have pursued too lenient a policy. We put it hypothetically.

He might have been disposed to do this. From the kindness of his heart ; from his readiness to hear and negotiate with the disaffected parties ; and from his desire to conciliate and restore peace, we know that he would have gone very far that way ; to the utmost verge of what was right and proper. And it may be, too, that he would have gone too far : too far for the permanent good of the nation : too far for the best interests of the cause of truth, justice, freedom, and humanity.

We are to be forgiving. We are to be merciful. We are not to act from a principle of revenge. We are to receive back our Southern brethren into the Union, with open arms, to the embrace of a cordial friendship. We are to desire for them the same constitutional protection and guaranties that we ourselves enjoy. And we are to accord them equal civil privileges and immunities. But for all these things we must have some corresponding guaranties in return. The relations are mutual. Our rightful conduct imposes

on them some duties in return. The obligations are strictly reciprocal. To be received back in full confidence, they must really *come*. They must adhere to the Union with faithful performance. The repentance must be sincere. The change which transfers them from the side of rebellion to the side of the Government must not be outward and feigned; but internal, hearty, and real. There must be a change of purpose and intention. Otherwise, we cannot forgive them. How can we? Even the Heavenly Father does not forgive without repentance. The willing father of the returning prodigal did not run forth to meet him and fall on his neck, until there was repentance, actual and sincere.

If we treat them as though they had returned before they really have returned in intention and will, we only prolong our difficulties, doing no good to ourselves or to them either. It is no charity to the nation or to them, to be too hasty. There is such a thing as misplaced kindness, as unmerciful mercy. To do good to the evil, is to do evil to the good. And we cannot afford to grant them a peace that will still leave them with the purpose and the power to thwart and defeat the just designs of Government. We must not leave in their hands the weapons with which they may still go around, and under the garb of submission and peace, aim their surer blows against the national life.

The crisis demands, therefore, a strong arm and a firm hand. The pressure of force must not be let up too easily, or before safety is insured. This nation has endured enough, put forth enterprise enough, made sacrifices enough, to purchase a lasting peace. And this it must have. The demand of the present exigency is, permanent security for the future; the unquestioned dominancy of all the great principles for which the nation has fought. And no class of disaffected men in the States that are returning, can be allowed to thrust their rails, or place their timbers across that iron track along which the car of the Government must now

begin to move. We ought to be insured against every dangerous impediment. The common good, therefore, requires wise discrimination, and just circumspection in the process of permanent settlement.

The calls of this occasion would hardly be properly met and discharged without a few words in relation to Mr. LINCOLN's character. And yet it is scarcely requisite that we dwell upon it more than a moment. I cannot tell you anything new concerning him. He is already better known to you all than any words of mine could make him; for his character, in all its leading features, is strikingly daguerreo-typed upon the public heart. It was one of his peculiarities that he impressed himself familiarly upon the minds of the people. Our other Presidents have been highly respected; have been honored and admired for their genius, for their commanding abilities and distinguished position; but it was Mr. LINCOLN's fortune to make the people feel that he was their president—that he was one of them—to a degree that none who had gone before him had done. He mingled with the masses on their own plane and level, in a way in which his predecessors have not done. So the prominent traits of his personal character are more clearly written on their memories. They seem to get nearer to him and he to them, than has been common in respect to other chief magistrates.

Sincerity and integrity were his strong characteristics. Honesty had passed into an agnomen of him. And so confident were the people that his meaning was right, that they remained quiet, and acquiesced in measures of administration in trying hours, which, under other circumstances, might have launched us upon the sea of a further revolution.

His life in office affords a striking illustration of a doctrine we are taught in the Writings of the New Jerusalem Church, namely: that under the Divine Providence there is an influx from the Spiritual World, flowing into every

public function or use in society ; a peculiar and specific set of influences, aiding the use, and favoring the right exercise of its duties, by those who are in it. The more a man acknowledges God in his work, and opens his mind upwards towards Heaven, the more recipient does he become of those influences, and the more do they aid him in the execution of his office.

Of this influence he seemed to be peculiarly conscious ; and it had a great effect in shaping his measures and moulding his public character. He tells us himself, that at the beginning of his administration he was not a religious man. He was morally honest and sincere ; but he had not assumed for his guidance any distinctively religious principle—what may be termed piety towards God. But the circumstances in which he came to be placed during the early days of his administration wrought powerfully upon his mind. His convictions of an overruling Providence constantly strengthened, while his duties, in their religious aspect, became all the time more distinctly clear. His mind became more opened above, and he realized, in an increasing degree, the nearness and reality of heavenly things. Every new crisis of the war brought these things nearer to him. He felt how powerless he was as an individual, and how much he was in need of Divine assistance : and at last he could acknowledge his relation to the Lord Jesus Christ, as to one who was his Saviour, Sustainer, and Redeemer. These things come to us from his familiar conversations with his friends, repeatedly reported.

His public documents indicate something of this history. There is an increase of spiritual acknowledgement in them ; his last inaugural embodying more of the elevation of sentiment to the Divine Being and Divine Power than anything that had gone before it ; being filled with Christian sentiments, which called forth commendatory expressions from a large portion of the Foreign Press.

Thus, we have been enabled to see, with the mind's eye,

the rays of the Spiritual Sun descending and abiding upon him in the execution of his duties of the chief magistracy, as plainly and as distinctly as before now we have, with the outward eye, beheld the rays of the natural sun descend upon, and glance and glimmer around, the dome of the Capitol. And not inappropriately, we trust, there may be quoted with respect to him and the terrible event which calls us together, those words which the great philosopher poet has put into the mouth of Macbeth in relation to Malcolm, the young king of Scotland, whom he, himself, was about to murder:—"He hath become his faculties so meek; hath made himself so clear in his great office, his virtues will plead like angels, trumpet-tongued, against the deep damnation of his taking off."

One word in relation to his career, as a public man, and a statesman. This was remarkable, and such as no other man among us ever had. With less of previous plan, and yet crowned with larger fulfillment than commonly falls to the lot of public men. He was led through ways that were extraordinary, to results that were equally unforeseen and extraordinary. Divine Providence seemed to open gates before him as he went along, into ways that seemed contrary to all probability and all precedent.

It so came that he stood before the people as the representative of certain ideas. In such a moment as this we have nothing to do with advocating the truth, or exposing any fallacies contained in those ideas; but simply to state them. They were, the supremacy of constitutional law in the methods of the government, the limitation of slavery, and a consolidated Union. And he lived to see the triumphs of all these.

When he was presented to the people as a candidate for the Presidency, it was strongly affirmed by his opponents everywhere that he would not be elected. But he was elected. Yet not so much by the votes of his friends, as by the divisions among his opponents. Consequently he



went into the Presidential chair, contrary to all precedent, with a majority of nearly a million of votes against him.

After his election, when he left home for the seat of government, it was declared that he should never reach the city of Washington alive. But he did reach it; and yet through perils, and in spite of dangers, which no President had been called upon to risk or encounter before him.

Arrived at the seat of government, it was said that he should not be inaugurated. But he was inaugurated; yet amid the gathering of such a storm as never gathered and burst around the head of any chief magistrate before.

When seated in the chair, it was loudly proclaimed that he should not be allowed to hold his capitol for two months. But he did hold it; and yet under circumstances unparalleled, perhaps, in the history of nations. Without an army or a navy. Without a regiment of force, or a single ship that he could bring under his immediate command. His communications with the North cut off, and an armed force from Virginia threatening instant invasion. Those who remember the "blue Monday" in Washington, in the spring of '61, with the day before and the day after, will recall all to mind. The President told a personal friend of mine, on the afternoon of that day, that he fully expected the government would all be taken prisoners, and that he himself would be hung. This shows the state of mind in which some of those days were passed.

After it was found that he would hold the Capitol, it was maintained that he should never be the President of the United States; that he should exercise jurisdiction over only a portion of what had been the United States. But he kept the great body of the Union together, and lived to see his authority recognized in some portion of every one of the States; to see the rebellion virtually suppressed, and the flag of the Union floating again from the principal cities, inland and on the sea-coast.

The programme of his life, therefore, may be said to have

been accomplished. The principles for which he stood have been realized. He lived to see them all triumphant: an extraordinary thing for a public man or a statesman: the vindication of the law, the breaking of the slave-power, the consolidation of the Union. He died just as the last event which insured their triumph had taken place; his task accomplished, his work done. As a public man and a statesman, the wheel of his fortune had made just one complete revolution, and then stopped. In his career, viewed as an historic biography, the hand of time had told in successive order all the preceding figures on the dial-plate of his destiny, and the hour of twelve had struck! It was his high noon.

Let us lay his ashes in the tomb, then, with sorrow and with rejoicing. With sorrow, that so great and good a man has fallen in so wicked a manner; and with joy, that his record is so clear, that his destiny was so complete, and that his work and his example remain to us.

A day or two ago the telegram came over the wires that his body had been embalmed, for convenience and preservation. An unimportant fact this, and also insignificant, in itself considered. But after all is there not something really typical in it? Does it not strikingly emblemize and set forth another embalming that was taking place; a mental embalming, by which ABRAHAM LINCOLN was being laid away in a most enduring manner in the memory and hearts of the people?

Other nations will join us in this wail of mourning. As the news of his cruel decease travels forth, the masses of earth's population will take it up, and pass it round the globe. He will be loved as the people's friend. He will be regarded by them as the martyr of universal emancipation. As time rolls on, his weaknesses will fade out of view; his errors and mistakes will be forgotten and forgiven; the strong points of his character, and the great facts of his career will come forth into bolder and bolder



relief. At length history will present him as a massive and well-proportioned statue, on a lofty pedestal. And he will stand by the side of Washington, the father of his country, in the love, the veneration, and the esteem of his countrymen.



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The last copy.

from Mr J. R. Stang

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